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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XIII, 1924-1925

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THEOSOPHY, believing to the full that "There is no Religion higher than Truth," is consistently devoted to the Three Objects of the Parent Theosophical Society which was founded at New York City, U.S.A., in 1875, by H. P. Blavatsky, William Q. Judge, Henry S. Olcott, and others. Those Three Objects are:

I. To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

The Secret Doctrine

By H. P. Blavatsky, our own edition, cloth, a photographic reprint of the original edition, two volumes bound in one. Price postpaid (foreign or domestic), $7.50.

(The following is reprinted from the Publishers' Preface in the book)

As originally written THE SECRET DOCTRINE was intended to be published in four volumes, but only the first two volumes were ever issued. The remaining two volumes were withheld at the time and have never been published, the reasons therefor being clearly indicated at the close of the second volume of the Original Edition.

Besides the Original Edition of 1888, two other editions of that work have been published. One of these is the so-called "Third and Revised Edition" first published in 1893. This edition contains more than forty thousand alterations, many of which are actual corruptions of the original text. It is therefore in no way to be trusted by students who desire access to the authentic wording of H. P. Blavatsky's Great Message. The so-called Third and Revised Edition as published in recent years includes also a spurious "Third Volume" issued originally in 1897, six years after the death of H. P. Blavatsky. This spurious "Third Volume" forms no part of the genuine SECRET DOCTRINE of H. P. Blavatsky.

Still another edition of THE SECRET DOCTRINE has been issued in four volumes, and except for additional notes and extraneous sectarian matter, is virtually an accurate reproduction of the original text of the original edition of the first two volumes of that famous work. Being, however, from re-set type its exact authenticity cannot be depended upon without laborious comparison with the Original Edition.

The present Semi-centennial Edition of H. P. Blavatsky's monumental work is a photographic reproduction, word for word, line for line, page for page, of the authentic Original Edition, as written and edited by H. P. Blavatsky herself in 1888. The two volumes of the Original Edition are here bound in one volume for the convenience of students. In all other respects it is unchanged and unaltered, and can therefore be wholly relied upon as an exact *facsimile* of the Original Edition.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR,

UNITED LODGE OF THEOSOPHISTS

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A U M

If a man does what is good, let him do it again; let him not delight in sin; pain is the outcome of evil.

Let us live happily, then, not hating those who hate us! Let us dwell free from hatred among men who hate us! —DHAMMAPADA.

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"THE CYCLE MOVETH"

"ISIS UNVEILED"

WE are in the 50th year since the Original Impulse was given to the Theosophical Movement of our time. In the last quarter of 1877, *Isis Unveiled* was published. Its two volumes were dedicated, "To the Theosophical Society, which was founded at New York A.D. 1875 to study the subjects on which they treat."

No Theosophical book has undergone such vicissitudes as *Isis*. It has faced onslaughts from materialistic scientists and spiritualists, both of whom have appropriated and misused some of its teachings, concepts, and even words and terms. It has withstood the far worse treatment meted out to it by the members of the Society for whose use it was produced and who ought to have known better.

Many a battle has been fought in theosophical circles round *Isis*. During the life-time of H.P.B. herself the authenticity and accuracy of *Isis* were many times questioned. Since her death those who failed during her life-time to see the real plan of H.P.B. and her Masters have relegated both *Isis* and its author to the limbo of inaccuracies and unimportance. Discard *Isis*, disregard its teachings, and there is no escape from putting aside H.P.B. and her Masters, for the Message and the Messenger cannot be separated.

The very opening sentence of the Preface to the first volume ought to enable any student of insight and intuition to accord to the first installment of the Message its rightful place: "The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their science." That

Isis was the first part of the Message of the Great Lodge becomes clear to any unbiased reader of the work itself. The Preface, the closing pages in the preliminary section entitled "Before the Veil," and innumerable hints clearly show this to be the case. The method of handling the subjects treated, the way in which this portion of the Message was delivered, was somewhat unique. In July 1881, the Mahatma K.H. writing to Mr. Sinnett said: "The author was made to hint and point out the true direction, to say what things *are not*, not what they are."

To the student of the long history of the Theosophical Movement, from the far-off past to the present, the mode of impartation of knowledge adopted by the Adept Fraternity is known. The Custodians of the Wisdom act in accordance with the Law of Cycles. Their Message is delivered at appropriate times in a highly practical way. They do not work at random but invariably begin by exposing the corruption of the age for which Their Message is meant. This gives Their opening Message at once a practical foundation for the vested interests to attack. The two sides presented give the thoughtful and the impartial, opportunity to compare and choose by the power of their own will and intelligence. That is why all true cyclic Messengers like the Buddha and Jesus begin Their work as *Kshatriya*-Protestants. Both began their mission by showing that the ignorance and superstition of the people made them an easy prey to exploiting vested interests of priests and temples. The mission of *Isis* was similar to this: the dogmatism of Theology, the materialism of Science, the danger of Spiritualism, and the ignorance of all three, had to be laid bare. A complete, codified and seriatim exposition of the true philosophy would have done no good in the beginning. The blind votaries of each class would have gone on following their old leaders, and a fourth group would have arisen to accept unintelligently and believe blindly what the new message put forward. The attacking of the citadels of corruption is an essential factor in the programme of the Masters now, as in the days of the Buddha and the Christ.

We are not here concerned with the attacks and derision which *Isis* met at the hands of the general public. With the return of the Theosophical Cycle as we near 1925 we are intimately concerned with the relation which *Isis* has with the student of Theosophy. This first book of H.P.B. has been attacked by several who were prominent members of the Society. In every case, from the first attack of Mr. Stainton Moses ("M.A., Oxon,") in 1881, down to that of Colonel H. S. Olcott, President-Founder of the Society, who threw discredit on it in his *Old Diary Leaves* written after the death of H.P.B., *Isis* has been made the target of attacks really aimed at the position and place of H.P.B. as the Messenger of the Masters. Also in every case the attack on *Isis* was rooted in some

personal and psychological turmoil in the attacker, as those who have traced these attacks on *Isis* to their true sources have no difficulty in perceiving. Personal attacks on H.P.B.'s character, selflessness, philanthropy, altruism, devotion to Masters and to humanity, could not be made by any one who had intimate dealings with her work, as Mr. Sinnett, Colonel Olcott and others had. Such personal attacks were the work of occult ignoramuses like Hodgson, the mercenaries and the parasites of the press, and angered and disappointed embodiments of *occult* viciousness like Solovioff. To those who were her pupils and co-workers, *Isis* afforded the necessary target for the species of disappointed occult ambitions caused by their very contact with H.P.B. and all she represented. Herein will be found the *raison d'être* for her own friends and followers indulging in folly worse than crime by impugning the philosophy of the Masters Themselves.

The first attack on *Isis Unveiled* by a member of the Society was made by Stainton Moses ("M.A., Oxon,") in *Light* in 1881. Mr. Moses was a highly educated Spiritualist, an extraordinary medium, and Editor of *Light,* a leading Spiritualist publication. He and his close friend C. C. Massey, also a Spiritualist and a man of great learning and ability, were at the time the best known members of the British Theosophical Society, which they had been instrumental in organizing. Mr. Moses charged in his article, "The Claims of Occultism," that *Isis Unveiled* needed "reducing to order," that many of its statements required "elucidation," and "some, perhaps, limitation." There were, he declared "difficulties on every hand," and, above all, the need for "some more tangible hold on the history and pretensions of the mysterious Brotherhood for whom the author made such tremendous claims."

With this H.P.B. dealt in *The Theosophist* for September, 1881, pp. 258-260, thus:

> It is not the first time that the *just* reproach is *unjustly* laid at *my* door. It is but too true, that "the material sadly needed reducing to order," but it never was *my* province to do so. . . . It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half-a-dozen of times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic language; and (3) that most, if not all of the quotations from, and references to, other works—some of these out of print, and many inaccessible but to the few, and which the author personally had never read or seen . . . then my friends would perhaps feel less critically inclined.

In the following year, 1882, in the June *Theosophist* at p. 225, "Caledonian Theosophist" (Mr. Massey) wrote about "seeming 'Discrepancies'" between the teachings of *Isis* and those in the *Fragments of Occult Truth* which were then appearing in the pages of *The Theosophist*. "Caledonian Theosophist" thought he detected a contradiction or difference in the teaching on the subject of "communications" with disembodied "spirits." To this H.P.B. replied that both *Isis* and *Fragments* were misunderstood by her correspondent and that the teachings contained no "discrepancies." She closed her reply:

> We may well be taxed with too loose and careless a mode of expression, with a misuse of the foreign language in which we write, with leaving too much unsaid and depending unwarrantably upon the imperfectly developed intuition of the reader. But there never was, nor can there be, any radical discrepancy between the teachings in "Isis" and those of this later period, as both proceed from one and the same source—the ADEPT BROTHERS.

Not satisfied with the explanations offered by H.P.B.—because her teachings were opposed to Spiritualism—Mr. Massey, who previously had been defending H.P.B. and *Isis*, opened fire in *Light*. He tried to prove that what was taught in *Isis* on the subject of Reincarnation was contrary to what was being given out in *Fragments*. Once again with her usual promptitude H.P.B. took up the cudgels in *The Theosophist* for August, 1882, reconciled the seeming discrepancies as any intelligent reader can perceive, and significantly remarked that "while writing *Isis* we were not permitted to enter into details; hence—the vague generalities. We are told to do so now—and we do as we are commanded."

This strange notion that when writing *Isis* H.P.B. was ignorant of the teaching of Reincarnation still persists in certain circles which are known as Theosophical. It began with Mr. Moses and Mr. Massey; in spite of H.P.B.'s answer, the charge was renewed *sub rosa* in 1886 and 1891; on both occasions respectively H.P.B. replied at length in the *Path** and *Lucifer*† in unmistakable language. After her death Mr. A. P. Sinnett, and Colonel Olcott revived this ridiculous charge with others. *Old Diary Leaves* made it authoritative on account of Colonel Olcott's unique position as President-Founder of the Theosophical Society. It is generally believed in by thousands even today and no effort has been made by those who succeeded to his sovereignty at Adyar to dispel the illusion about H.P.B.'s "ignorance" and "mistakes." In his *Old Diary Leaves* Colonel Olcott, despite H.P.B.'s explanations quoted from and referred to in the foregoing, argues at length in Chapter

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*"Theories About Reincarnation and Spirits," *The Path*, November, 1886, and January, 1887. Reprinted in THEOSOPHY, April, 1914.

†"My Books," *Lucifer*, May, 1891. Reprinted in THEOSOPHY, June, 1914.

XVII "how infinitely far away from believing in Reincarnation H.P.B. and I were then."

These and similar statements have influenced thousands to the wrong belief that H.P.B. was ignorant of the elementary and fundamental teaching of Reincarnation. How very wrong is Colonel Olcott and everyone who holds a similar view, becomes apparent from the lately published Letters of the Masters* Themselves, written in 1880-1884, the contents of which were familiar to Mr. Sinnett, Mrs. Besant, and others all these years for they all had manuscript copies of these Mahatma Letters dealing with H.P.B. and *Isis*. These Letters refer to the "clumsily expressed" ideas of *Isis*, and refer particularly to the very quotations (page 351 *et circa*) which Colonel Olcott quotes in Chapter XVII of *Old Diary Leaves* to prove his contention of H.P.B.'s ignorance and misstatements.

The Master M. writes to Mr. Sinnett in January, 1882, (*Mahatma Letters*, p. 75): "By-the-bye I'll re-write for you pages 345 to 357, vol. I., of *Isis—much jumbled, and confused by Olcott, who thought he was improving it!*"

In another *Letter* referring to Mr. Massey's strictures, the Master K.H. writes (*Mahatma Letters*, p. 289): "*In reality*, there is no contradiction between that passage in *Isis* and our later teaching . . . 'you will write so and so, give *so far*, and no more'—she was constantly told by us, when writing her book."

Mr. Massey had argued there were "contradictions" in *Isis;* Colonel Olcott, as we have seen, argued that H.P.B. was "ignorant." On this, the Master K.H. writes (p. 182) of her "ambiguous style" and her "ignorance of *English, not her ignorance of the subject.*" On page 173 he says of *Isis:* "for its incompleteness no one but we, her inspirers, are responsible." Finally, page 121, the Mahatma K.H. writes:

> "Isis" was *not* unveiled but rents sufficiently large were made to afford flitting glances to be completed by the student's own intuition. In this curry of quotations from various philosophies and esoteric truths purposely veiled, *behold our doctrine. . . .*

These facts, which were known to Mr. Sinnett and to Colonel Olcott—who, let it be noted, never objected to the remarks and explanations of H.P.B. in *The Theosophist*, and was her collaborator in editing the magazine—were *not* known to the students at large, for only in this last year have they become public property. However, what was contained in these letters is exactly what H.P.B. said over and over again. In reply to an English F.T.S. in 1883 a

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**The Mahatma Letters to A. P. Sinnett:* London, T. Fisher Unwin, Ltd., 1923; New York, Frederick A. Stokes Co., 1924.

very significant remark was made which ought to have put the then students on their guard:

> "Isis Unveiled" may appear very puzzling and contradictory to those who know nothing of Occult Sciences. To the Occultist it is correct, and while perhaps left purposely sinning (for it was the first cautious attempt to let into the West a faint streak of Eastern esoteric light), it reveals more facts than were ever given before its appearance. (*Five Years of Theosophy*, p. 338-9.)

The above has been written to justify the position that *Isis* is a portion of the Message of the Masters delivered by and through H.P.B.; not to throw discredit on those who have belittled H.P.B., belittled the book she wrote, and Those who helped her to produce it. It becomes the duty of the present day student to familiarize himself with the story of the war over *Isis*. To enable him to do this effectually we have given brief extracts from the important references he should consult *in extenso*, and purposely refrain from referring to articles in THEOSOPHY published from time to time to show that *Isis* is part of the Message; that it contains no mistakes; that its incompleteness was with a purpose; that it is a gross mistake to conjecture that H.P.B. was unaware of the doctrine of Reincarnation, etc. Let the student go to the original sources and examine them in the light of the quotations made from the letters of the Masters Themselves in this article.

Isis was described by an American author as "a book with a revolution in it." For every new reader, as for every old student, its power to transform and cause a revolution in him still persists, but makes way for a better foundation. Subsequent presentations of the Masters' teachings are built upon it and from it, and without a fair acquaintance with *Isis* H.P.B.'s other books and articles cannot be fully comprehended.

> This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. (*Occult World*, p. 138.)

So said Mahatma K.H. at the end of the first septenary cycle of the Movement. We are at the end of the seventh septenary and the forces of sacerdotalism have assumed a quasi-scientific and psychic form. Once again this is the moment to offer knowledge on the obscure problems of the human mind and the psychic nature. Ignorance and superstition have darkened the vision of intellect; the spiritual faculty of intuition receives scant attention, while a hundred variants of its antithesis, the psychic faculty of Kama, are unconsciously and alas! often consciously developed. The sub-conscious is mistaken for the super-conscious, the path of psychic mediumship for that of active Adeptship. The study of true philosophy has been neglected and its place usurped by cheap manuals which

impart a smug and comfortable feeling of self-satisfaction. Just so genuine modern science suffers at the hand of pseudo-science—psycho-analysis, new psychology, new thought, Christian science, etc., etc. A clear presentation of the teachings of *Isis* intelligently applied to modern conditions will throw a wonderful light into the dark chambers of the human constitution, and show many misguided individuals the error of their ways and modes in undertaking the great work of self-correction and self-purification.

Every human soul, at one time or another, wakes up to the perception of its ignorance. *Isis Unveiled* is the book *par excellence* to give guidance in this awakening. Man suffers from false theological notions, or from an unintelligent belief in partial and incomplete scientific propositions, or from the results of some misunderstood psychic and psychological experience, especially in connection with the very common one of Death. On all these subjects *Isis* gives adequate and satisfactory answers. The words of 1877 are true for today. With them we close this article and appeal to our readers and all Theosophical students and workers to accord to *Isis* its legitimate place of dignity and prominence not so much for its sake as for the sake of our own civilization.

> Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY. (I, XLV.)

Reincarnation and Sex

The circumstances—which determine whether a given individuality shall be born at any given period of its career on this Earth, as a man or as a woman—are no doubt explicable by the light of very advanced knowledge, but would certainly have to do with the minute details of cosmology, which could not even be rendered intelligible till a great deal of preliminary knowledge had been acquired. Broadly speaking, there is no spiritual difference between *a* man and *a* woman, or male and female, to designate different inner principles of the human creature.—*H.P.B.*

"SMALL PLAIN DUTIES"

Believe me my "pupil," that man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity—what better paths towards the enlightenment you are striving after than the daily conquest of Self. . . . —*A Mahatma's Letter.*

THE subtle, alchemical transformation in human intelligence and character which duty, sacrifice and loving-kindness—carried on faithfully in that very position in life in which the student finds himself—inevitably produce in the process of time, is not generally recognized. Beings mentioned in the pages of history who have stood as exemplars—centuries after their time—of the highest and noblest qualities that men can imagine are idealized and worshipped after a fashion, looked upon perhaps as unique facts, but all too rarely as models to emulate.

The gradual emergence from the common run of humanity of such as These is completely overlooked, and they are set down as "miraculous," "special creations," and the like. For Them duty was, and still is, the royal talisman; for Them the ethics were, and are, practical expressions of the law of life; for Them altruism was, and is, the *natural* basis of thought and action. Their emergence as great figures in the drama of evolution was, and is, the logical consequence of the course pursued—beginning with a dawning perception of the necessity and value of the fulfillment of "small plain duties,"—which They still continue to fulfill, as such present themselves to Them, as to all embodied beings.

Two points of view may be taken, from which any student can gain some insight into the exceeding value of the "unimportant" position in life, and the faithful execution of the natural duties incident thereto.

First, who is it that can really accomplish most in the student's proper task of "fitting himself to be the better able to help and teach others"—the man who is in the lime-light, or the man in comparative obscurity? The "important" man must devote all his energies to the ever increasingly difficult task of maintaining his "importance," else he will soon become discredited. He will become that anyway, strive as he will; but he can perchance postpone the inevitable for a while. Meantime he has no opportunity for quiet thought and study, for just evaluations, for assimilation of experience. His is a life of unrelenting action—a super-personal life. And even if he is moved by the highest and most philanthropic of motives, these will be misunderstood and maligned—to such an extent and so

effectively that after his rocket-like flare across the lurid heaven of "popularity" it will be found that his actual accomplishment was almost *nil*.

Even in Theosophical circles of the past fifty years, what of the outstanding, the "prominent" figures? Those who were true passed prematurely from human frames that were broken, reviled by the very humanity they incarnated to help, saddened by their inability to influence more than a few of the dying units of the race rushing to its own destruction. That they accomplished their heroic mission at all was undoubtedly due to the power and stamina gradually built up through many incarnations of fulfillment of "small plain duties and sacrifices and loving-kindness." But were they at any time "important" people in the world's eyes? Never. The "prominents" who came after them, dressed in borrowed robes and claiming much, like the ass in the lion's skin—what student who can sense the existence of the shining Line at all would desire such counterfeit "importance" as this?

Second, if this is in fact a Universe of Law, what is the greatest thing in the world that anybody can possibly do? *The immediate duty*—that which lies presently under his hand. Lawfully, it has to be done; lawfully, he is the one to do it. Hence if he neglects it, or even performs the duty, at the same time qualifying it with the wrong thought, will and feeling, *it actually is not done*. Inevitably, he cannot by omission, by distaste, by any form of evasion or by grudging fulfillment get away from that duty—not in a Universe of Law. He has to fulfill, and in the true spirit.

Hence the "small plain duties" are really not small or plain at all; they are the greatest things in the world. The only one who can perform them is that one to whom they present themselves as duties. The world will not get that thing done, in solemn truth, *until he does it*. For it is *his*. Nature's process is always to move on, and Nature cannot move on until every necessity to that orderly onward movement is fulfilled. Every being in the evolutionary stream has to contribute its lawful quota. The being can do this lawfully and willingly, and in its proper cycle, or Nature will force that being to fulfill, sooner or later. Thus, the thoughtful student will see the logical and compelling inference that the seemingly small and plain is actually of paramount importance, and can be done best by the man most familiar with the small and plain—without the distractions that engage and divert the attention of the "prominent."

So, perhaps, the most advantageous place in which one can find himself, in this task to which all sincere students are devoted, is the "small" place. It is the place of accomplishment, the position of power. The conquest of Self can most effectively be waged without attracting attention to one's self. The desire to be spectacular can

be transmuted and turned to worthy use as one recognizes the occult significance of the old saying, "that power which the Disciple shall covet is that which shall make him appear as nothing in the eyes of men." He will by degrees come to understand the meaning of the Masters' declaration that the precise condition of Their success was that They should never be supervised or obstructed. In time he will realize how the Adept can influence beneficently large masses of men without their being aware of the help, for he himself will "rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity."

REINCARNATION AND INFANT DEATHS*

Question—The more I think of it, the greater mystery this appears to me. If we are reïncarnated either for better development or for punishment for sins committed in a former incarnation, why should there be so many infants who only live a few days or weeks? They go out of the body again without being advanced any, nor do they suffer a great deal.

Answer—Mysteries will deepen for the questioner if he lays down definitely that any one statement of a part of a Theosophical doctrine is necessarily the whole doctrine. In the question it is assumed we are incarnated only *for better development or for punishment,* whereas this is but a partial view of the matter. We are reïncarnated as a *result of causes set in motion.* Thus we may be here for reward, or punishment, or by choice, or merely to work again, or for pleasure, or for punishment of others or their discipline, or for our own discipline, and so on for a thousand purposes. The race evolution compels us to reïncarnate, and we do so according to law. The first answer fully explains most of this, but still another view is possible. Looked at from the side of the parents, the birth and early death of the infant are at once a pleasure, a discipline, and a punishment. If the loss is properly accepted, then discipline results; if rebelled against, then only punishment is felt; the pleasure and reward came with the child's birth, and though soon the cause of that pleasure disappeared, its possible effect on father and mother was not destroyed. Then, again, the Ego that attempted to begin life in that family only to quickly fall out of it may have either made a short step toward better environments than it had before, or escaped from a family where nothing save obstacles and evils would have surrounded. By such reflections as these the "mysteries" will be made plain.—*W.Q.J.*

**The Theosophical Forum*, October, 1892.

MORAL CODE FOR SCHOOLS

A WIDELY concerted movement to introduce some kind of a "moral code" in the American Public School system is just now being advocated through many channels of publicity. *Collier's Weekly* is, in particular, sponsoring the scheme, but many other publications, secular and religious, are lending aid, while the list of clergymen of the various denominations working for it grows daily larger. Doubtless many prominent educators, publicists, politicians and partisans of every kind will, for the time being, seem to lay aside their special and especial interests, and heartily endorse the movement. The number of parents who will be enlisted by the appeal and the propagandum, by the glamour and prestige of the interests in advocacy, all based apparently on the soundest foundation of public welfare, will no doubt be enormous. So it is quite possible that the movement may succeed because of its ostensible object and the authority of its proponents.

Few will look below the fair surface of the inviting philanthropy now urged for their approval and support, yet surely the long, long record of educational, moral and religious schemes of the past, each with the noblest of reasons to give the public for contribution and confirmation, might well make the thoughtful hesitate and reflect, might inspire a watchful consideration of the *motives* behind this sudden seemingly unsectarian altruism.

Collier's of September 6th, in its full-page and front-page display editorial, addressed "To Mothers and Fathers and to every One of Our Readers, of every Faith, of every Denomination," makes a remarkable appeal for support of the scheme, gives the facts which are indisputable, the object which is unobjectionable, and thereupon proposes the plan whereby the existing negative evils may be replaced by positive good. No one, not a pronounced bigot, could object to a single item of the program or the facts upon which it is based. The artillery is well loaded, but may it not be aimed in the wrong direction? In other words, admitting the facts, and granting the desirability of the object, will the results be as anticipated, or to the contrary? We propose to examine some of the facts adduced by *Collier's,* some of the steps proposed, to see if they may not be equally open to another meaning, to an adverse conclusion. The editorial begins:

> Because of our differing beliefs, religious teaching has been barred from many of our public schools.
>
> This has resulted—quite unwisely and unnecessarily, as it seems to us—in there being *little or no moral training* for our children in those schools.

The first of the quoted paragraphs tells the plain truth that our "differing beliefs"—that is, sectarian religions—have been and are

responsible for whatever unmorality and immorality there may be in our public schools. Does not this truth show that we cannot have sectarian religion in the home and in the church, *and un*sectarian "religious teaching" in the schools? Either sectarianism must be abolished in the home and the church or, if "religious teaching" is introduced into the schools it will inevitably become sectarian. Are the sects prepared to do away with their "differing beliefs?"

The Editors of *Collier's* say they believe that the existing result of sectarianism is "unwise and unnecessary." That is an opinion of the Editors, but the *facts* quoted by them show the result *exists* despite their opinion. That the deplorable result of sectarianism is "unwise" is certain. Will it be any wiser to permit these sectarians, *on any plea,* to inject "religious teaching" into the schools, when their own homes and their own churches show that what they want, what they believe in, and what they practice, is sectarianism? Can the sects be trusted in the schools when they cannot be trusted outside them?

The editorial goes on to say:

> Concerning supernatural religion, men differ and divide; but natural religion lives in every human being. It is evidenced in that moral guide which we call conscience—which may be crude or cultivated, but which is the essence of every system of morals because it is a part of the mind of every man. . . .
>
> An education solely in the material things of life is surely incomplete. The young mind must be impressed at the same time with the fundamentals of what constitutes right and wrong.
>
> These fundamentals are the same in all religions. They are the foundation of principles as distinguished from theology on which the Protestant, the Catholic, the Jew, the Mohammedan, the Buddhist have built their faith.
>
> Why not carefully select these fundamentals and then submit them to persons of *all faiths,* and finally have such as are approved *by all* hung on the walls of every public schoolroom?

There are fundamentals, surely, which are common to the spiritual life of all men and therefore to all religions, but do the Protestant, the Catholic, the Jew, the Mohammedan, stress, teach, or even mention this *fundamental fact* in the church or the home? Which do they prefer, the "fundamentals" common to all, or the sectarian "theology" which the devotees of each "religion" abide by in the church and in the home? Shall we have "natural religion" or no religion in the schools, rather than "theology?" What does the "approval" of persons of the different sects amount to, of "natural religion" in the schools, while giving their sworn allegiance to "theological religion" at home and at church? Can Greeks bearing such "gifts" as this be trusted? Do the sects trust each other, even?

Sincere men can easily be carried away on the tide of their enthusiasm for a worthy object until they cry "peace, peace, where there

is no peace," nor can be, except on the iron terms of negation. Better by far no "code of morals" in the schools than "natural religion" "approved" and sponsored by men who are *morally bound* by and to sectarian religion. If they support "natural religion" in schools, they are false to their own profession of sectarian religion at home and at church. If they support their sectarianism in the church and the home, they are false to "natural religion" in the schools. The most that can be hoped for is what we have—non-religious or irreligious schools—and all know that these are possible, not through sectarian faith, but through sectarian distrust, the one for the other.

Finally, the Editors of *Collier's* urge:

> Let us of every creed lay aside for the moment all strife. Let us all concentrate on finding a universal moral code that will lead our children into upright, useful, and happy lives.

No creed has ever laid aside strife for a moment when it had the power to coerce. Have the creeds ever yet found "a universal moral code" for themselves, or practised it? Yet it is proposed that the new "moral code" shall be first submitted to "leaders of the Protestants, Catholics, and Jews," and to accept only what they unanimously approve for submission to educational associations. When the sects have agreed among themselves on a fundamental moral code which they will preach and practice, and do preach and practice in their own homes and schools, and show results from such preaching and practice, they will have some right to be heard. As it is, both by past practice and present profession the sects have earned nothing but the right to be suspected, no matter what they promise, and suspected the more, the more they promise. And it is to be noted that the "moral code" is not one originated by educators or educational associations, nor sponsored by them. Are our school teachers, then, less worthy of trust and confidence than our theologians, their aiders and abettors?

We affirm that in so far as they are permitted, school teachers at all times have taught a genuine moral code in the schools, and that they do so now. Far superior today is the devotion to duty, the example and the precept of the school teachers than of either the average American parent or sectarian. Do they not preach and practice purity, truthfulness, right behaviour, generosity, kindness, patience, diligence, discipline, self-respect and respect for others, honesty, genuine democracy of treatment, far more and far more consistently than our homes or our churches? Is not this a genuine "universal moral code" which practically every school teacher in the land not only inculcates but lives up to? Can the same be said of sects and sectarians, of our homes and churches?

Collier's affirms that "it is not enough to leave this training to parents and Sunday schools." Only too true, but does not the fact

spell the failure of the home and the church and not the schools? To put it bluntly: Who dares affirm that our homes and our churches do their duty by the young in anything like the degree with which the schools and school teachers serve their charges, morally as well as educationally? What is needed is to carry the proposed "moral code" straight into the home and the church, where it is desperately needed, not into the public schools under the auspices of the sects. Putting the matter still more bluntly, we affirm that there is less dishonesty, cant, hypocrisy, fraud, and other moral defects, more truthfulness, fairness, democracy, sincerity and straightforwardness in our school children and school teachers by far than in our homes and our churches.

The New York *Times* of September 7th affirms that this movement for a "moral code" for the public schools is already undertaking to secure the support of "business, industrial, labor and educational leaders," and gives a long list of preachers who have "so far approved" the scheme. In the same issue from which we have quoted *Collier's* devotes another full page to communications from eleven leaders of various religious sects, all heartily "endorsing" the scheme—one would suppose from reading the editorial statement: "*Collier's* is taking this step with the heartiest approval of representative leaders of various religious beliefs." What kind of sanction is in the minds of some, at least, of these "representative leaders," is easily read in their letters.

C. E. Macartney, who signs as "Moderator, the Presbyterian Church in the United States of America," writes:

> I believe that the fear of the Lord is the beginning of wisdom. Undoubtedly, the great lack in our public schools today is adequate instruction in fundamental morality. The fountain of true morality is the Bible. When, therefore, I advocate the teaching of morality, I mean the teaching of the Bible. . . . Any effort which has for its purpose the re-establishment of moral instruction, based on the Word of God, deserves the support and prayers of all good citizens.

William Cardinal O'Connell, Roman Catholic Archbishop of Boston, writes:

> It is an encouraging sign that the people of this country are now awakening to the vital need of moral training in education. . . .
>
> The consideration of the question of moral training seems centred at present on the discovery within the individual himself of the secret of virtuous living. . . .
>
> This ambition is not new in the world. The philosophers of old reflected and pondered with the identical end in purpose. With superior intelligence and with admirable effort they sought an explanation of life, a motive for correct living, and a standard of honorable conduct. Where are their findings to-day?
>
> What man constructs for his own satisfaction he tears down at his own convenience and pleasure. . . . There can be no morality without religion.

P. Cardinal Hayes, Roman Catholic Archbishop of New York, writes:

> God is the source and sanction of the moral law, in fact of all just law.

Let a man ponder well these several statements, reflect upon the lessons of history and of sectarian guile, and consider whether all this hue and cry is not merely a renewal in white wool of the so far unavailing attempts to force "the Bible" in the public schools. Whoever genuinely believes in the "divine right" of kings is of necessity the enemy of democracy. Whoever really believes "the fear of the Lord is the beginning of wisdom" is of necessity the enemy of liberty of conscience. To say that "there can be no morality without religion" is to beg the question, is to understand neither pure religion nor pure morality for they are but two names for the same thing. To affirm that "God is the source and sanction of the moral law" is to deny alike the inherent spiritual nature of man and his own capacity to distinguish between right and wrong. That which distinguishes man as a spiritual being is precisely his capacity of conscience and of reason, to deny which is to make of man a mental and moral slave. Any preachment of a "code of morals" short of this fundamental basis is but the enlightened selfishness of a slave-owner, who would have his chattels obedient to him as the "source and sanction" of their existence and conduct.

What then is the lack, whether in the home, in the church or in the school? Men are not "good" because they are Christians, Jews, Buddhists, Protestant or Catholic. This is self-evident from the fact that there are good men in all these persuasions—and bad ones, too. Men of every religion, and of none at all, believe alike in a "moral code," and even those men who are themselves morally weak or culpable none the less desire and urge their children to the practice of a morality which they themselves avoid or violate. What is the true explanation of this anomaly in human faith and conduct?

We think it is none other than the reliance on an *external* source and sanction for "morality"—that is, for the ideas of truthfulness, purity, self-denial, charity, etc. Whether that external sanction is based on sectarian religion, stoicism, "natural religion" or any other "code of morals" it always has failed and always will fail finally in the supreme test, because its basis is "faith" or "authority"—not *Knowledge*. Short of a philosophy of the rational explanation of things, instead of *tenets* of any kind, whether "revealed" or man made, life itself for the individual and collectively, can only be an alternation of "good" and "evil," and all "morality" becomes, in the last resort, not a question of principle, but of mere policy and expediency. Without the self-perception of the great truths of the eternal and all-pervading Spirit, of Karma and Reincarnation, there can never be any but faulty and unstable "morality," no matter with what "sanction" clothed.

STUDIES IN THE SECRET DOCTRINE

I

The Right Approach

IN the two former series of Studies an attempt was made to show that the *Secret Doctrine* and other writings of H.P.B. are portions of the immemorial and imperishable Record of Knowledge. Theosophy as presented by her and her Predecessors is a system of thought neither progressive nor evolving. When they study Theosophy men learn today what always has been known. All that we can gain of instruction in this age has been suitably epitomized for us in the works of H.P.B. That which humanity learns and forgets is relative knowledge, it changes and grows. That which is learnt once for all and is embodied in the heart of the race is Truth, Absolute Knowledge.

Another fact brought out is that true appreciation of the *Secret Doctrine* depends on correct assimilation of its contents through the unfoldment of that spiritual faculty which follows the purification of mind by study of metaphysics. This faculty is Buddhi conjoined with Manas. Further, an attempt was made to examine the three fundamental propositions which are the veritable foundations of her monumental volumes.

The end in view is to provoke thought. No one could translate the weighty contents of the two volumes into language which the man in the street can grasp without effort. It is necessary to point this out because of criticisms which have come to our notice.

The great function of H.P.B.'s writings is to evolve in the student a new perception of Nature—a perception which is synthetic, universal, impersonal. This is Buddhi-Manas "incarnated" in the individual. Different people read in the *Secret Doctrine* different things. It has been said that it all depends on what interpretation each puts on its expositions. This is not so. The volumes are not capable of diverse and conflicting interpretations. Each tenet, each teaching, each doctrine has but *one* interpretation, and no more. The applications of the true interpretation can be varied and many; they ought to be. As the grasp of the teachings is profound so will the applications be numerous. The completeness of understanding is related to that of applications. The true test that a teaching is correctly interpreted lies in the student's ability to make applications. When our interpretation is correct our applications fit in with our understanding of other and related teachings. The sincere and earnest student persists in getting at the *whole* philosophy, all the co-related teachings, in patience and perseverance. He is not satis-

fied with piecemeal understanding of a tenet here and a doctrine there. True interpretation of one tenet dovetails with true interpretation of all other tenets; a false interpretation does not agree with either a true interpretation of any tenet or false interpretations of several tenets.

This third series is a consideration of the steps leading to Buddhi-Manasic unfoldment—transformations which must take place in the student if with intellectual honesty and sincere courage he proceeds with his task of mastering the *Secret Doctrine.* This race and civilization are under the dominance of Kama-Manas, the Passion-Mind. Most students are aware of this. But when we endeavour to purify our lower nature and eradicate our moral blemishes and introduce moral excellencies therein we are made painfully aware of the machinations and strength of Kama-Manas in ourselves. Its vagaries and mischievous tendencies come to the fore when the student sits down to read and reflect on the *Secret Doctrine* or to study and contemplate its specific teachings. This fact is generally overlooked.

Not all students apply to themselves the remarks in the Introductory, which are significant and important:

> Every reader will inevitably judge the statement made from the standpoint of his own knowledge, experience and consciousness, based on what he has already learnt. (I, XLVI.)

The active centre of consciousness in this age is Kama-Manasic. It is built up of experiences which fluctuate between the pairs of opposites—cold and heat, pleasure and pain, fame and ignominy. The knowledge which such experience yields is relative, therefore unstable. It is very necessary that each student meditate for a while on his own "knowledge, experience and consciousness," for thus will he protect himself by noting in advance his proclivities and tendencies. The *Secret Doctrine* is altogether *sui generis.* It is necessary therefore for the student to refrain from arguing that the statements made by H.P.B. are not in accordance with what other people have said or written, or with his own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. The student must endeavour as much as possible to free his mind while studying from all ideas which he may have derived by heredity, from education, from surroundings, or from other "authorities." His mind should be made perfectly free from all other thoughts so that the true interpretation of the statements of the *Secret Doctrine* is arrived at. Oherwise there is a constant risk of his ideas becoming as coloured with preconceived notions as those of so many early students of H.P.B. who have made the occult tenets subservient to modern science or have degraded them by pulling them down to the level of religious creeds.

Now there are three outstanding characteristics of Kama-Manas or Passion-Mind. It is confused; it is infatuated; it is wild and wandering. However powerful our Kama-Manas, so long as it is Kama-Manas, it will show forth these three traits. When the student contacts the *Secret Doctrine* he comes to it with this Passion-Mind. That mind is confused as to its owner's place in the scheme of things, being infatuated with its and its possessor's self-importance it flies fast and faster from object to object in the world of things, and from subject to subject in the world of thoughts. It is really trying to justify itself in conflict with other wandering Passion-Minds. Through conquests and defeats, through exhilaration, but more through suffering, it is slowly moving in the direction of one objective: it is becoming one-pointed; it is coming together to establish its new centre of gravity and evolve its perception proper.

When the student begins his study of the *Secret Doctrine* this Passion-Mind carries him away to distant fields of speculation. That mind joys in its own creations and in multiplying itself. Thus the tendency of the student is not so much to try to understand what the *Secret Doctrine* teaches as to fly off at a tangent, struck by a single solitary thought and speculate thereon in terms of his "knowledge, experience and consciousness." In her Preface to the *Secret Doctrine* H.P.B. says:

> The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them. (I, VIII.)

If such was the case with the early students who surrounded H.P.B. herself, equally if not more liable must be the present generation of students to err in the same direction. It is essential, therefore, to learn to eschew the tendency to hastily interpret what we read. To understand a statement is very different from interpreting it or speculating on it. Interpretation demands understanding. Right interpretation requires coordination of all phases and aspects of the teaching.

The tendency to confusion shows itself in the equally hasty attempt at reconciliation of what appears as conflicting and contradictory statements of teachings. It also manifests itself in discriminating in favour of one set of ideas and teachings because our own interpretation of them satisfies us as against others which we dub unimportant and even incorrect. In terms of the second tendency of the Passion-Mind, it is so egotistically infatuated with itself and its processes that what it does not perceive is considered full of flaws—"I do not see that way, therefore it must be wrong."

Steadfast and constant application at understanding a few metaphysical ideas which are basic and foundational is essential; for

thus we steadily grow. "True knowledge comes slowly and is not easily acquired," says H.P.B., and the *Bhagavad Gita:*

> There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. (Discourse IV.)

True understanding purifies the Passion-Mind; the perception of the universal principles slowly makes it pure by eradicating these three tendencies. Then Manas or mind, having arrived at its own centre (true concentration) begins to *see itself in the light of the philosophy*. The student can now examine his own "knowledge, experience and consciousness" in terms of those fundamentals. Months, nay years, must elapse before such perception and examination unfolds that detachment of and in the mind which reveals to the student that himself and the Science are not different, but that the two are one. He sees his own life-problems and life-actions reflected in the Wisdom, and the light of the Wisdom is constantly being reproduced within himself. It is for this reason and with this in view that emphasis was laid in the second series on the altruism of the *Secret Doctrine*.

In our continuing quest of the Wisdom we need to hold firmly the definite idea that the *Secret Doctrine* "is written for the instruction of students of Occultism" (I, 23)—not forgetting that the same is equally true of all the other writings of H.P.B.

Many students take it for granted that in the *Secret Doctrine* there are some gems buried in a heap of rubbish which their intelligence and discernment will have to unearth. Some arrogate to themselves the power to conclude that these volumes show H.P.B.'s wonderful sweep of vistas of knowledge, to admire which we must overlook many errors of detail. Others equally arrogant opine that some priceless information about a great number of odds and ends is to be gathered from the book, with care and tact. They say that the *Secret Doctrine* is not a treatise on occult philosophy and science but merely a book of reference. Then there is a class of "intelligenzia" who endeavour to find justification for their own pet theories and notions. Their desire is to gain from H.P.B. corroboration for modern science and philosophy, for up-to-date creeds and suitable religions. All such Kama-Manasic students as these will gain little from the work.

These students, often unconsciously to themselves, have estimated the value of the contents in terms of their own "knowledge, experience and consciousness." In this age of egotism and conceit these forces so overpower human nature that many men notice not that they are egocentric and conceited.

That student whose Kama-Manas has been purified by past efforts, in this or other lives, whose mentality is afire to gain knowledge for its own sake, who is searching answers to his unsolved

problems, and whose sincerity is genuine evinces a different attitude very early in his contact with the *Secret Doctrine*. A careful examination of the Table of Contents and the structure of the book, some thought bestowed on the Preface, Introductory, the Proem of the first volume and the Preliminary Notes of the second, and a comparison of these with the Table of Contents of the two volumes of *Isis Unveiled,* together with what is written in their Prefaces, will convince him that in the writings of H. P. Blavatsky there is a fullness, nay a completeness which is unique; that her books are not like other books. More of this careful study in a truly reverent attitude, and there dawns on his mind the idea that in her writings the end of knowledge is attained. The process continued, and the sun of his ideation reaches the zenith of conviction. Not only is there end of knowledge attained in these volumes, but it is proven and therefore provable knowledge. As Mr. W. Q. Judge rightly points out in the *Path* for March, 1892, p. 382:

> If any authority pertains to the *Secret Doctrine,* it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis,* a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

The end of knowledge! It is an almost unthinkable conception. Yet the phrase is a very ancient one in the history of human thought. Vedanta means the end of knowledge. It is necessary to catch a clear glimpse of this idea of a completed and codified system of knowledge which informs us of the genesis, evolution, death and rebirth of cosmos—of which man and all else is a part. This knowledge is based on the experimentation and realization of a large number of fully trained individuals, equipped with reliable apparatus and machinery in the realms of consciousness—such is the view we have to keep ever before us.

Vedanta implies that there are beings who have systematized knowledge and codified all its items and factors. Such Codifiers are recognized in every presentation of Theosophy from the most ancient times. This was shown in our previous Studies. It was also indicated how such Codifiers are in a position to affirm that nothing remains for them to learn of principles and fundamentals of the evolution of atoms, planets, solar systems, cosmos, as an ever-moving Impulse of LIFE, in which changes take place eternally but which in Itself changes not.

In ancient India such codifiers were called Siddhas—men who have proven for themselves the truths of Vedanta. Between a Vedantin and a Siddha there is a mighty difference. The former recognizes the facts of the Eternal Code of Knowledge by an intellectual process, which is comparative and contrastive of the phenomena of the universe. By the height of mountains he sees the

depth of valleys; by the length of shadows he guesses the position of the orb of light in the sky; by the struggles of and in the lower self he is able to posit the existence of the Higher Self. But his knowledge is as yet an intellectual recognition of the facts, most of which remain to be proven by himself to himself—yet to be realized. But a Siddha sees the million things of the phenomenal universe with the Single Eye of Truth, which knows the common origin of mounts and vales, of light and shade, of soul and body and how they come to be what they are and where they are. With him it is no more a matter of intellectual recognition, but of intimate, first-hand, spiritual realization.

Our student of the *Secret Doctrine* has to come to the perception that the teachings of H.P.B. are not the fruit of the outer study of Vedanta, but the inner realization of Siddhanta. It is "the wisdom imparted by the 'Divine Ones'—born through the *Kriyashakti powers* of the Third Race before its Fall and Separation into sexes —to the adepts of the early Fourth Race, which has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called 'mythical' by geographers and Orientalists, the less one talks of it, the wiser he will be." (II, 636-37.)

Further it is stated:

> The *Secret Doctrine* teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known,* but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. (II, 530.)

Unless the student by repeated study and continued contemplation comes to the conclusion that the *Secret Doctrine* is a fragment of Siddhanta—that therefore in it there are neither errors or mistakes, nor superfluous rubbish or strange contradictions, but that all is purposefully and deliberately put together—he will grope in the dark. This attitude towards the contents of the book is essential if real benefit is to be derived from its study. He has to arrive at the recognition of this stupendous fact: every planet and mineral that exists in space or inside the earth were known and recorded in the books of the Siddhas thousands of years ago, and that those sacred Records are worthy of trust. The *Secret Doctrine* contains full information on every conceivable subject necessary for the progress of man individual and of humanity *en masse.* It is this attitude, once reached, which transforms the mind and gives it the tone to truly understand the Message.

LIVING THE LIFE

DEAR COMPANIONS:

Glad that business keeps up so remarkably well. It is a good sign, as is your success under all the circumstances that stood in the way of it. We need not expect disaster because we are endeavoring to do right, though we know that if disaster comes, it is not from our endeavor; so we keep up the endeavor in full confidence. Help comes in all planes of being, and must, if unity means anything. Also, working with the Law and from within outwards, improvement and strength must follow in every direction. There is good reason to take more courage.

As we aspire and work for Theosophy, the nature changes, and what would not affect the man of the ordinary way of thinking is found to react upon us in a marked way. When this occurs we should endeavor to find the particular cause in our thought and conduct so as to be able to prevent repetitions if possible. The thought and effort in this direction will finally bring us to a point where we are able to resist the impulse arising from desire and anger. We may plan, while living in a house, a much better one; from perceived defects we will build better when the time for building comes. As thought is the plane of action, the proper thought will bring about concordant action in its own good time, even if we have to await a new body for it. There is no saying what changes may not come about in the present body; we have to live on and think and do.

People have to be encouraged to take hold, in the hope that for their own and humanity's sake they will "stick." It would not be helpful to discourage them by presenting the difficulties that we know will confront them; when such difficulties do arise we have still to encourage them by pointing out what the great Ideal means. Some fall away for a time, coming back when they get new strength and determination; others ignominiously retreat and lose their chance for this incarnation. But there are always others and for them and for the faithful—"the living germs among the masses of men"—we work on without discouragement. "To have started one soul in the right direction is an opportunity not given to many;" but we have had and improved that opportunity to the best of our ability. In it all we are building for the future. We work *in* the present *for* the future.

You know how I feel about going to churches and other meetings where duty does not call and where you are not in sympathy with the prevailing ideas. It does no good, and only opens the door to possible hindrances which affect all those in the same line of relation with you; so, even if indifferent to personal results, there is the other more important view to be considered. Where it is a question

of duty it is a different matter, there then being nothing of the personal in it. As to the other meeting, am not surprised that you felt a pressure in the room where that aggregation of class-minds were. You did well not to stay and would have done better still to have kept out altogether. Nothing is gained by going to such places and no good can be done to minds whose sole idea of existence is physical betterment for themselves as against others who appear to have that betterment. It is easy to learn the lines of thought of such people from the papers and other literature. Besides there is danger of certain kinds of infection, as you know. One of the strange things noted during the past twenty years is the fact that students—so many of them—have thought that the warnings were not meant for them, but for others; have disregarded them, and then wondered at occurrences of an unpleasant nature, and at their lack of progress. It did not show an appreciation of the fact that such warnings are statements of Law, and of value—or they would not have been said.

The question as to whether "we should change the vibration from pain to pleasure" arouses the counter question, "why should we desire to?" The object of life is neither pain nor pleasure and making that object merely to avoid pain is to be as nothing but a rationalized animal. Pain is what we feel of the cry of the "lives" that are afflicted, and need attention to have the cause removed intelligently so that the course of all may run smoothly. To desire to drown this cry would not be wise, but foolish. Conscientious medical men use opiates only when absolutely necessary and then only for a temporary relief while effecting a cure of the trouble. A mental "dope" is equally objectionable, supposing it could be done. But this is found to be the case: those who seek pleasure feel pain more keenly than those who accept what comes as guides on the way. And it may be safely assumed that those who seek for pleasure and fail to see the lesson of pain, have not the power indicated in the question, however much they may desire it; for desire is not a condition, nor is it knowledge.

Well, it is Mahabharata, the Great War. We have waged it before to *some* purpose, and will continue to wage it to greater and greater purpose, with added power and knowledge as lives go on. It makes all the difference in the world to have this outlook and purpose.

Love to you and a good outcome to your efforts.

As ever—*R. C.*

AMONG FRIENDS

MOTHER has been having "company"—a gentle old lady whose life for nearly the biblical three score and ten has been one long succession of adversities.

"Aunt Elizabeth" endeared herself to all the family by her invincible faith in the "goodness" of life, her entire lack of despondency over its inequalities and inequities. Her "book knowledge" of Theosophy is extremely limited, but as Captain Blunt remarked on behalf of all, "I'd give a sizeable library for 'even a little of this practice' which has kept Aunt Elizabeth sweet and clean and useful. She's an example and an inspiration."

"By the way," said Mother, "Aunt Elizabeth asked me a question which I found difficulty in answering in a way not to add to her confusion. Perhaps some of the learned gentlemen here present might throw light on the subject." And she looked 'round the circle inquiringly.

"Aunt Elizabeth, it appears," she went on, "was very much attached to a pet dog. You know something of the misfortunes and loneliness of her life, so you can easily imagine that when the dog died after fourteen years Aunt Elizabeth felt a very real sense of loss."

"Well," broke in Doctor rudely, "what's the question? Never mind the biography."

"A certain person—a *very* certain person—" soliloquized the Judge, "is known to be much more interested in autobiography than in the details of some one else's life. Therefore, his environment presents but two aspects, patients and—impatience."

Quiet being restored, Mother proceeded. "Her question was, 'Is Dollie still living? Will she reincarnate again the same as a human being'?"

"Of course not; dogs are not immortal," said Doctor promptly.

"Of course Dollie still lives; it is well known that clairvoyants can *see* plants and animals on 'other planes'—and hear them, too. Why, I *know*—" and Mrs. Crystal's voice took on that gently purring note, but the unfeeling Blunt promptly brought attention back to the main issue.

"Of course we have only 'book knowledge' to go by. It seems to me the real question is, 'Have animals souls?' How about it, folks?" And the Captain's eye challenged all and sundry.

"Now, to my mind," he continued, "the question is not so 'easy' as it looks. Like every other problem it gets right back to fundamentals—and fundamentals really begin with knowing what we are talking about. 'Definite terms for definite things,' you know. 'Is Dollie still living?' Well, what do we mean when we say 'Dog?' and

what do we mean when we say 'human being?' Aunt Elizabeth wanted to know if her 'dog' will 'reincarnate, the same as a human being.'

"I say, No; the 'human being' does not reincarnate. How, then, could a 'dog' (whatever we may mean by the word) reincarnate?"

"What's that? What's that? 'The human being' does not reincarnate?" This in chorus from Mrs. Crystal, Frederick, the Prisms—and even the Doctor, who added, "What's your 'authority' for that statement, Captain?" The Captain turned to Mr. Browser. "How about it, Browser?"

" 'Reincarnation, that is, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception.' There, that ought to 'start something;' " and Mr. Browser smiled invitingly. "It gets us right back to the fundamental question of the mortal and the immortal in everything."

"Do you mean to say that Theosophy teaches that man has not an immortal soul, Mr. Browser?" This from the shocked Mrs. Prism. Mr. Browser smiled again, this time deprecatingly, so Pilgrim came to the rescue.

"If we say man *and* his soul, then we must mean by man something other than the soul, and in that case what do we mean by 'man' and what by 'soul'? 'Man', as a body is certainly neither 'soul' nor immortal. Man as a combination of 'principles' is in the same case—the combination does not exist before birth and certainly does not continue after death. If, then, it is the 'combination' we are speaking of, man and animal are both mortal, because mere forms of matter—whether we call that matter physical, astral or psychical."

"Well, but even so, *'matter is eternal',"* quoted Doctor, triumphantly, while Mrs. Prism sank back in her chair reposefully.

"Oh, finish the quotation, my medical friend," quoth Captain Blunt. But it was Browser, of course, who recited as if the page were before him: "Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms." "Not," he added, "that I would want to dogmatize, but must it not be correct to infer that a 'man' or an 'animal', as an 'organized form', has necessarily only a transitional existence, whether physical, astral or psychic? In this sense both are but vehicles, though 'man' is a more fully developed vehicle than is the 'dog'."

"Now that 'mortal man' and mortal 'dog' have been disposed of," said Mother, "suppose we turn our attention to the immortal in both."

"I suppose by 'immortal' you mean the Soul," ventured Mr. Prism (who has been suspected at times of "not knowing that his soul is his own"). But before Mother could reply the eager Captain Blunt leaped into the arena of speech.

"Don't forget there are three kinds of souls and that not all souls, even, are immortal. 'Men, gods, and the elemental beings', say the old books, are the three kinds of souls."

"Perhaps," interposed Pilgrim, "this word 'elemental' might afford us a genuine clue. 'Elemental' certainly does not mean 'composite'; quite the opposite. The *Gita* speaks of 'two kinds of beings in the world; the one divisible, and the other indivisible'. Anything that is 'divisible' must be mortal, and I fancy that when people say 'man' and 'animal' they usually have only the 'divisible being' in mind. But this 'divisible being'—man or animal—what is he composed of, or rather, what is he but an aggregate of 'indivisible beings'—say *elementals*? But Mother hasn't had a chance yet to say what she replied to Aunt Elizabeth," and our always courteous Pilgrim turned interrogatively.

" 'Elemental', as Pilgrim and Captain Blunt have used it, is, to my mind, the same as 'Monad', or 'purely spiritual Buddhi', or 'divine soul'. All such are eternal, whether as 'Spirit' or 'ultimate particles' of 'Matter'—for assuredly Spirit and Matter are not names of beings or forms, but of the *two* opposed aspects of one and the same *Life*. The distinction is that in the one case it is *conscious* immortality and in the other *un*conscious. Independent conscious existence is not reached until the man-stage of evolution. Until then, what is it or can it be but an *'Elemental'*, whether embodied or disembodied, whether in one form or another? We know that the teaching is that all these Elementals will one day 'become' men—that is, self-conscious 'indivisible beings'.

"But you wanted to know what I said to Aunt Elizabeth. Well, what I first replied was that the 'dog' survives death as an 'astral form' for a short period and that then its 'animal monad' would reincarnate in some higher species."

"But what do you mean by 'animal monad'?" It was Frederick who "wanted to know," and Mother replied: "That is just what Aunt Elizabeth asked; so I answered that by animal monad I meant the ensouling elementals. Of course that didn't satisfy her—how could it?—so she asked, 'If Dollie is immortal, where is she now'?"

"And what did you say?" It was the Judge, who was smiling quizzically—not so much at Mother as at the circle of faces whose expressions showed their growing and bewildered interest.

Mother smiled as quizzically as the Judge himself. "Well, I 'evaded' the question by asking one myself. I said, 'Auntie, I know you don't mean by 'Dollie' the dog-body; you mean the psychic

Something in that body which loved you and which you loved—call it the Soul?' 'Oh, yes', she answered, 'that is exactly what I mean. Where is Dollie's Soul now'? *'In your mind'*, I answered."

"I wonder if you are all as shocked as Auntie was?" The Family—or some of them—looked guiltily at each other as Mother went on—"Auntie gasped, and then asked, 'But how could that be? Hasn't she an independent existence now the same as when she was in the dog-body'? 'She never had an *independent* existence', I answered. 'Dollie was a collection of elementals, not an Ego-soul, inhabiting a physical body. Dollie was an entity, not an individuality. The Dollie of your affection never had any existence apart from your mind. *Your* Dollie still exists, for she is formed of the association of your thoughts with those elementals, and will survive as an active intelligence—a creature of your mind's begetting—as long as the intensity of your affection lasts; that is, as long as you continue thinking about her'."

"My sympathies are with Auntie," affirmed Mrs. Crystal, as Mother paused expectantly; "I love dogs. I suppose it's because I must have been a dog once that I—"

Mother interrupted hastily, as she saw the symptoms displayed by Doctor and Captain Blunt—"that, too, is just what Aunt Elizabeth said, and when I asked her what she meant by 'I' she answered naively, 'Why, myself, of course'. 'Well, was '*your*self' ever some other self'? 'No, of course not; that would be impossible.' Finally Auntie asked, 'But what *is* the difference between myself and Dollie'? So I answered as best I could.

" 'No difference fundamentally, for 'elementals' are the same in Essence as 'gods' or 'men'. But you have acquired Individuality, whereas the Elementals of the kingdoms below man have yet to acquire self-consciousness. They are eternal as Monads, not as organized forms, whether of matter or intelligence. As 'divisible beings' they are no more permanent than our bodies or minds'."

"All this," the Judge summed up oracularly, "is an exhibition of 'Family' karma. I'll prove it. This Family is in association with Mother. Mother is in association with Aunt Elizabeth. Aunt Elizabeth is in association with 'Dollie', and 'Dollie' is in association with the elements. Am I right? Very well, then; the question before the Court is: Do the associations produce the beings, or do the beings produce the associations? What does the 'indivisible being' finally gain from his 'associations' of all kinds? The Court rules that he gains his Individuality."

HELP THE WORK

THERE are various motives which prompt students to serve the cause of Theosophy. The nature and extent of that service are according to the motive. The avenues of service are definite and limited just as the motives for service are. Some students are moved to action on the plane of service by the desire for self-growth; others are inspired to be altruistic by the compassionate longing to better the lot of their fellow-men. Some serve to work out the surplus energy of their natures; others energize themselves so that service may result.

Whatever the starting point, a little study reveals a supreme fact—service of Theosophy, irrespective of time, place, circumstance, as well as friends, relatives and strangers is imperative, not only for growth but for very existence. Food is not only essential for the building up of the body, but for its very existence; what is true of the body is also true of the soul.

Students of Theosophy prepare themselves by study and otherwise to serve humanity; they seriously endeavour to fit themselves to be better able to help and teach others. Theosophists do not make propaganda for the purposes of gaining power, popularity and prosperity for Theosophy, but for bettering men and women, for enlightening human souls and leading them on to peace and happiness. Our philosophy discourages proselytism and advocates the inner conversion of each by himself.

When by dint of study an individual has re-made himself he is, in a sense, as one who is newly born. The great Initiations of the Ancient Mysteries have their projections in the hearts of mortals. As we learn to be born again and again we come nearer to the Great Birth of the Dwija, the Twice-Born, the Initiate. Just as daily bathing of the body is a reflection of the Baptism by Water, so is seasonal renovation of the mind and heart a symbol of the Baptism by Fire. For the health of the body elimination of waste matter is a necessity, and there is a corresponding elimination of the moral and mental dregs of our consciousness.

Service of Theosophy is the avenue whereby students of Theosophy are born again and over again. It is the great clearing house of energies and ideas—eliminator of false notions and retainer of the true. Thus students of Theosophy do not confer any benefit on the philosophy of the Movement by their service; they oblige and benefit themselves. Columbus did not confer any benefit on America by his discovery; he and his fellows have been bettered thereby. America, undiscovered, would have continued to live on, till human necessity compelled some Columbus to discover it. So with Theosophy. Let us rid ourselves of the idea that by our helping the

Cause we are obliging Theosophy; we are helping ourselves. Further, that it is a necessity of existence, to *our* existence.

All of us have three great possessions—Energy to create, Wealth to sustain, and Time to renew ourselves. These are our three jewels. We make ourselves by work, we preserve ourselves with wealth and we better ourselves in time. Work, Wealth, Time are interdependent. In time work begets wealth; wealth in due season energizes us to labour; time compels us to work so that we may enrich ourselves; work whiles away time and time checks the destructive and wearing power of toil. One, without the other two, nay even two without the third would end in man's ruin and annihilation.

In the service of Theosophy, Time, Wealth and Work—all three are necessary. We must create ourselves by study; we must perpetuate ourselves by wealth; we must grow, through regeneration, in the passage of time. Under the Law of Periodicity, as cycles run their rounds, Wisdom and Wise Men work to preserve Themselves in Their Ever-Green Nature, by perpetual renovation. Nature works and is born; her bounties sing of her existence; her ever continuing changes are indication of her subservience to the God of Time—*Kala*.

The Theosophical Movement, in all eras and climes, is created by the work of the Masters, is sustained by the wealth of Their Wisdom, and is regenerated from corruption, century by century and cycle by cycle. The Movement never dies because this threefold process is kept up by the Great Ones and Their faithful servants. The visible and organic incarnation of the Immemorial Movement decays and perishes because its work, wealth and time through friction come to a close. When those who belong to that visible expression of the Movement cease to work, poverty overtakes them and, famished, they cease to exist. When they labour and toil but fail to share their earnings with the body through which they enriched themselves, they perish and the body with them. When they create by work and nourish by wealth, they sometimes fail to renew friendship with the Ever-Green Source and suit themselves to the Motion of the Stars and then they live on, corpses or shells, while the Life creates elsewhere the Body of Truth.

Minor cycles are but replica of major ones. The Law of Correspondence and Analogy works perfectly everywhere and all the time. What is true of previous ages and other bodies is true of this and the Lodge to which we belong. As a voluntary association of students we exist not for the glorification of that body, nor of ourselves who belong to it. We exist to serve the Cause and are responsible to keep it going as the visible incarnation of the Invisible Movement. This can be done by Work, Wealth and Time and in no other way.

Work which creates for self is selfish; that which creates for SELF is sacrifice.

Wealth which preserves the self leads to poverty; that which preserves the SELF is Wisdom.

Time which renews the self begets pain; that which renews the SELF is BLISS.

Therefore we must obtain the wherewithal for creative work, for preserving wealth, for regenerating time. These consist of the Faculty of Sacrifice, the Possession of Wisdom and the Energy of Bliss.

We must gain the faculty of sacrifice on the plane of action, of labour, of work. This means that we should toil for the Great Sacrifice, exert ourselves by the power of the Great Actor. We must come to possess the wealth of Wisdom on the plane of mind, of study, of contemplation. This means that we must teach and instruct and inspire by the Power of the Great Teacher, offer the boon and the blessing of the Great Contemplation. We must obtain the *energy* of Bliss on the plane of life, of heart, of being. This means that we should grow by giving, giving, giving by the power of the Great Renovator, thus bestowing the Joy of the Great Birth. Thus Sacrifice builds, Wisdom sustains and Bliss renovates life for ever and ever. The sacrifice of all we have, the wisdom of all we are, the bliss which is our Self—this is the triple offering which every student of Theosophy should make on the altar of the Sacred Movement.

We create ourselves theosophically by work which is Sacrifice. Egotism is the one source from which spring the many excuses which keep us from being theosophically born. Often the desire to work is wrongly identified with the capacity to serve. The latter really belongs to the second aspect of wealth. Most students fail to work not because of the lack of capacity but the absence of desire to serve and help. *The one sure sign of Theosophical birth is the Will to Work,* which seeks out "him who knows still less than thou." Ahankara-Egotism manifests sometimes as conceit, at others as mock modesty. This false humility is more subtle and therefore more insidious. It was not through lack of capacity that Arjuna cried, "I shall not fight, O Govinda," but because of the lack of Will to serve both the Pandus and the Kurus. He who in the daily affairs of life loves and sacrifices gains the great opportunity to enter the Path of Compassion, the Way of Altruism. To be born is to manifest the power of the Inner Ruler—however restricted in scope and small in quantity. "Doing the King's work all the dim day long" is dependent on the previous recognition of the King in the Chamber of the Heart.

It is only when we desire to serve and begin to work on the field that lack of knowledge is truly perceived. When people complain

of their lack of knowledge or their poor capabilities and refuse to work on that score, they are not really aware of either. Only when we begin to teach do we truly find out what we have to learn; only when we lift a weight do we know what burdens we cannot bear; it is only by expressing what we do know that we become aware of what we do not. It is work, the first aspect, that brings to us our wealth of wisdom, by revealing to us how very poor we are. When the spirit of service encounters the fact that we are poverty-stricken it sets about accumulating wealth.

Everyone possesses, however poor he be, the three-fold wealth of Heart, Head and Hands, the last of which has a double aspect of bodily health and money. If each of us made the right and adequate use of what we have of (1) money, (2) health, (3) knowledge and (4) devotion we would get more of these and the Cause of Theosophy would flourish. Spiritual poverty is the cause of all poverty. Poverty and impurity go hand in hand and work side by side, and there is a very close connection and interdependence between (1) bodily ill-health, (2) vital impurity, (3) emotional deformity and (4) mental weakness. Once again, we actually know how poor we are only when we have found out how rich we are.

Lack of time is a very general complaint and as an excuse is very commonly offered. But there is a universal saying to the effect that he who is the busiest has time always at hand. Time and laziness are enemies and he who uses time is ever the friend of Time. It is when our time is not used to the best of our strength that stagnation sets in and death results. Time, the third aspect, is the initiating-power which brings to birth new and newer aspects of the God within, the Inner Ruler immortal. "Everyman is an impossibility, until he is born." By the offering of Time on the altar of Theosophical Service we manifest the radiance of Joy, we live and multiply ourselves till we find ourselves a loved and loving member of the human family.

Thus work which is sacrifice creates the wealth which is the capacity to serve wisely, and thus serving all the time we radiate joy for all, and help in establishing the Kingdom of God, of Righteousness, of Theosophy.

Fulfilling Duty

A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty by *every duty*.—*H.P.B.*

RESULTS OF CYCLIC LAW*

Question—Does the cyclic law bring about its intended result without the conscious intervention of races and individuals? Or is it part of the working of that law that races and individuals shall consciously interfere in behalf of their own progress or retrogression?

If either or both, will not things be what they will be and should be, in spite of any or all of our efforts?

Answer—The cyclic law has no "intended result," since it is a blind force. The cyclic law ruled in the days of the early races just as it now does, and before there were any races at all who could act consciously or unconsciously. The power of choice for the human race as a whole does not come until the turning point in evolution is reached—when *four* is turned into *five*—and, of course, until that time comes, "conscious intervention" by a race is impossible.

Individuals—meaning individual monads—may and do help on the progress of a race or a nation or oppose a contrary effect, but even that is under the cyclic law. In the *Occult World* by Mr. Sinnett, we have the words of a Master on this point, as follows, speaking of the Adepts:

"There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. . . . We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. *The cycles must run their rounds*. . . . The major and minor yugas must be accomplished *according to the established order of things*. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. . . .

"Sometimes it has happened that no human power, not even the fury and force of the loftiest patriotism, has been able to *bend an iron destiny aside from its fixed course*, and nations have gone out like torches dropped into the water, in the engulfing blackness of ruin."

But this does not lead to negation or apathy. "Things will not be what they will be or should be, in spite of our efforts," but rather —"things will be as they should be, in spite of the apathy of those who see no use in action that is for the good of Humanity." Those who believe that the final good will in any case be accomplished are those who, sunk in the dark pit of selfish indifference, are forever an obstruction in the road of the aspiring souls who work for man's welfare.

**The Theosophical Forum*, August-September, 1889.

In considering the subject we should not lose sight of the fact that other souls are reincarnating every day, bringing back with them the experience and Karma of distant past ages. That must show itself in them as they mature in this life, and they will furnish new impulses, new ideas, new inventions, new pieces of knowledge to the general sum, thus affecting the progress of the races, but all under cyclic law. And if we, by supinely sitting down, do not create for them, as they may have in the other days done for us, the right material, the right vehicle of civilization, the end of the cycle may be reached with *their* task unfinished—through our fault. The Karma of that will then be ours, and inexorable justice will bring us upon the scene in other cycles which eternally proceed out of the womb of time, to finish with heavy hearts the task we shirked. No theosophist, therefore, should ever begin to think that he need not offer any help because all will come right anyhow.

In our small way we should imitate the Great Brotherhood in its constant efforts to help Humanity. They know the cycles, and, using that knowledge, can see when the impulse of a new cycle is beginning. Taking advantage of this prescience, new ideas are projected among men and all good reforms are fostered. Why should we, merely because we are ignorant of the cycles, do nothing to help these great benefactors of the races? They offer to all men the truths of the Wisdom-Religion, making no selections but leaving results to the law. Is it for us to assume in our theosophical work that we, poor, weak, ignorant tyros, are able to select from the mass of our fellows the one or the many who may be fit to receive theosophy? Such a position of judge is vain, ridiculous, and untheosophic. Our plain duty is to present the truths of theosophy to all men, leaving it to them to accept or reject.—*W.Q.J.*

Differences in Devachan

Souls differ as men do. In Devachan each one receives that degree of bliss which it can assimilate; its own development determines its reward. The Christian places all the snuffy old saints as high as other holy souls, sinking genius to the level of the mediocre mass, while the Hindu gives infinite variety of occupation and existence suited to grave or gay, the soul of genius or of poetry. No one sits in undesired seats, nor sings psalms he never liked, nor lives in a city which might pall upon him if he were forever compelled to walk its pearly streets. The laws of cause and effect forbid that Devachan should be monotonous.—*W.Q.J.*

ANTIQUITY OF MAN

The Evidence of the Elements

Could Man Exist 18,000,000 Years Ago?

To this Occultism answers in the affirmative, notwithstanding all scientific objectors.

(Madame Blavatsky, *Secret Doctrine,* 1888, II, 148.)

The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period. (*S. D.* II, 138.)

FEW if any of the thinking people of the world now deny the evolutionary history of the human race in some form; yet between the evolution taught by Theosophy and that taught by science lies as great a gulf as between the hypotheses of science and the "creation" taught by theology.

Science upholds the evolution of man from the Kingdoms below; Theosophy the evolution of the Kingdoms below from Spiritual Man. Theosophy claims man to have been the first of the mammals; science, the last. But what is the actual evidence? Theories, beliefs, and prejudices hold with but uncertain grip to the strides of Great Nature; and he who would by these frail links bind himself to unchanging Truth must sooner or later find himself shaken off, face downward in the dust of exploded error. *Magna est veritas et prevalebit.*

Facts must be grasped and held with unfailing tenacity, whatever their origin or their surface appearance, attractive or repellant. But let there be any clinging to theory; let any speculation, however authoritative, however venerable, however plausible, be made for a moment the criterion of the slightest *fact,* and entry is made upon a path of error whose deviation from the straight line may become incalculable. For one inconsiderable disinherited fact leads quickly to the burial of a greater, until the homage due only to truth is religiously rendered to some pompous theory whose support, unknown to its worshippers, has, little by little and unperceived, receded from the condition of the latest and most reasonable attainable evidence to that of mere unfounded tradition passed from generation to generation.

So at the present day it is with the scientific theory of the origin of man—an imposing giant with front of brass and body of mist and moonlight, whose ultimate downfall must bring confusion to many a sincere and devoted follower.

Beginning investigation with the elementary manifestations of evolutionary forces, it is seen that science has from the first taught the origin of the earth as a matter of incandescent clouds condensing into molten rock and thence gradually cooling and giving rise to living forms which have ever since evolved with relative rapidity in a general straight-line direction.

From the beginning elsewhere, and since 1875 in the Occident, Theosophy has taught that the earth evolved with physical matter itself from universal primordial homogeneous Substance into concreteness and complexity.

Science has taught that a relatively few millions of years ago, earth was uninhabitable, while Theosophy has taught that man himself—science's "latest creation," has endured in much his present form for incalculable ages, his very consciousness consolidating *pari passu* with the evolution of matter itself. And the duration of that evolution may best be calculated by the predictable period necessary for its descending cycle; a period predictable through the discovery of radio-activity so accurately foretold by the *Secret Doctrine*.

Let us now listen to the latest dictum of science itself; a dictum three or four years old, but only now beginning to be publicly noted: Professor Menzies speculates on alternate periods of evolution and destruction followed by re-evolution; substantially the Theosophic doctrine of Manvantara and Pralaya, which Professor Menzies correctly sees symbolized in the Brahminical doctrine of the "breath of Brahma." And Professor Soddy—a man of substance, scientifically speaking, goes farther in daring by the belief that there have been races of men who developed civilizations high enough to be able to emigrate to other planets. Dr. Blackwelder of Stanford University finds the curve of earth's geological history is a wavy line, and not a uniformly rising one, while Professor A. P. Coleman informs the British Association of evidence showing that the earliest stones were formed in a cool climate of properties not unlike our present one.

Professor T. C. Chamberlain falls in line with Theosophy on more than one important point. He claims that the stratum of no life, the "azoic bottom," has vanished from human ken, relatively complex forms having been found in the oldest stones. He upholds the accretional theory which Theosophy pioneered in the West, and states that the climate has been cyclic from the depths of time, with little permanent change. There have been glacial periods back to the Proterozoic, arid stages before the Cambrian, and air-breathing animals before the Carboniferous, while warm climates have extended into the Arctic. Theosophists will recollect the voluminous evidence adduced by Madam Blavatsky in support of these propositions then so "unscientific." Professor Chamberlain grasps the fact that the elements have evolved in unknown manners in the deeps of

earth. Theosophy adds that manifested matter constantly evolves wherever found, while on the upward cycle; and as constantly dissolves in any area of cosmic activity where the evolutionary energies have reached the limit of their scope for that cycle. And this dissolution—the "nitya pralaya" of ancient philosophy,—is simply radio-activity, *which on this planet is now universal.*

The chemist objects to current "straight-line" theories of evolution. (Prof. L. T. Henderson, *Scientific American,* January, 1923.) But grant eternal change in the properties of the elements themselves, and chemist and evolutionist may join hands: present difficulties may not have existed under another régime of chemical action. Thus in this as in most other matters, disconnected branches of science may achieve unity by proceeding along Theosophic lines.

Radio-activity stands as a witness that we have reached the pinnacle of possibility in the evolution of complexity in matter. The corollary which Theosophy adds is to the effect that further evolution of a nature dependent upon matter is out of order and unnatural, and that for us is now appointed evolution mental-spiritual. Man must now subjugate matter and rise above its boundaries, or remain within them and perish even more hopelessly than Lemuria and Atlantis of the forgotten past.

Thus, science no longer denying pre-mammalian humanity a habitable globe, Theosophy scores victory: mammalian man *did* exist; his age in relation to the animal kingdom is in exact measure to his mental superiority over that kingdom. But we shall be told that this is a speculation, reasonable perhaps from our view, but with no factual foundation. Science reserving to itself, we may say with all respect, the privilege of publishing speculation as fact, we are thus forced to employ its gleanings in furtherance of our object, the restoration to man of his lost birth-right of spiritual knowledge.

For, once force the age of man beyond the animal, and his beginning must be looked for in that region derided by science and degraded by religion—the region of the metaphysical, the psychic, the mental, and the spiritual. The power of *origination* thus being assigned to that region, it is forthwith placed upon the throne of the manifested world; animal ratiocination, useful only for purposes of *self,* is shown in its true light as the darkness by contrast with which Spirit seeks to know Itself, and the death-blow is dealt modern theories of mechanical determinism, with their corollaries of "the right of might."

Making the spiritual world paramount involves a complete revision of the ethics of present-day life; it involves the substitution of the ONE LAW of impersonal, divine harmony and compassion for the mere expediency, dark child of matter and ignorance, which passes for morality in our business, religious, political, and scientific spheres today.

ON THE LOOKOUT

Disintegration

The disintegration of industry, commerce and credit, of governments and theories of statecraft, that is affecting more and more alarmingly the whole world, are but consequences of individual and mass actions based on certain views of life and duty. Mankind is reaping today the beginnings of the harvest sown long ago. Mental and moral disintegration lie back of their physical manifestations. If modern Science may be said to represent the intellectual, modern Religion equally represents the moral state of mankind, and nowhere are the signs more evident of disintegration than in those two fields. The chaos which exists in the churches is shown by both Fundamentalists and Modernists. Dr. William J. Dawson, distinguished both as a theologian and author, writes a long article in the September *Century* on the degradation of the churches, "the vulgarizing of religion"—the "vulgarizing" being the attempt to "rationalize" the "mysteries!"

> In this respect the Roman Catholic Church is perfectly right when it presents to the people the mystery of the mass, with no attempt whatever to explain it. It says, "Here is something that lies beyond reason; take it or leave it; accept it as something inexplicable, dimly seen through sacred symbols, but don't ask any logical explanations."

Dr. Dawson, strict Presbyterian, is thus drawn into a partial rapprochement with Roman Catholicism; why? Is it because the basic doctrines of Calvinism, its "mysteries," are also "inexplicable?" Dr. Dawson would have Protestants adopt the Roman infallibility, for he advises:

> Let us rely on spiritual dynamics and let us once more write over our churches the ancient words, which are the invocation of all true worship: "God is in this place. This is none other than the house of God and the gate of heaven."

So much for the Protestant "die-hards." Something of the effect of this kind of "spiritual dynamics" on the laity is indicated in Rupert Hughes' article, "Why I Quit Going to Church."

Old and New

Alarmed at the possible consequences to themselves as well as to the laity when "doctors disagree," many natural "modernists" in the churches are striving to weld the old and the new by the injection of Platonic ideas as a flux. Most notable of such exponents is probably Dean Inge, but there are many others of only lesser ability and repute. Literally hundreds of books have been published within a few years, all endeavoring, roughly speaking, to promote theological unity in this fashion. The Princeton University Press, for

example, is publishing a series by Professor Paul Elmer More on "The Christ of the New Testament." Volume III treats of Saint John's Gospel and in it Professor More professes to see the reconciliation of "revelation" with "Platonic idealism." He seems to regard Christian theology as forced to a "mutual assimilation of the faith of Jesus with the idealism of Plato," in which case both the preacher who regards the Incarnation and the Ascension as "miracles," and he who considers them as symbols only of the mystery of the Dualism, Divine and Human, in Christ may dwell in unity. The question of this Dualism extending to all men and throughout all Nature is not, however, discussed, but its impact is there, for Professor More sees no other issue:

> . . . in the end it makes no difference to what degree the incarnation was realized in the person of Jesus. . . . The alternative is the faith of the Greek tradition or no religion of Christ.

Theological Education in America

One effect of the internal struggle in theological circles has been not only to expose to public gaze the radically incongruous views claiming to be "Christian," but also to enlighten the public mind on the intellectual barrenness and spiritual poverty in the very citadels of Protestant Christianity. We have before called attention to some of fruits of the work of the *Institute of Social and Religious Research.* Robert L. Kelly, LL.D., has just published the results of three years inquiry on theological education and its fruits, carried on on behalf of the *Institute.* The survey covered 161 seminaries devoted to the training of Protestant ministers in the United States and Canada. It shows a steady decay in spiritual vitality going on in these institutions, as well as in their educational and worldly effectiveness—a decay, it would seem, co-extensive with the dying interest on the part of the laity in church attendance and church activities. Some of the reports are almost beyond credibility in the light of the fact that these seminaries are the fountain-head of the supply of ministers for the various Protestant sects. One seminary, for example, reported that its faculty were "presumably Christian gentlemen." Another was "not interested" in the development of the "spiritual life." And a third "asked why the seminary should concern itself with such matters."

A Symposium on Immortality

Quite in line with the actual situation in Protestant christendom, pulpit and lay, is a book, *Immortality,* published by G. P. Putnam's Sons and containing the views of a galaxy of distinguished Doctors of Divinity and other noted literati. All these are notable names in religion, philosophy and science, as we spell those great divisions of knowledge, yet none of the contributions contains anything but schol-

astic lumber and speculations, some affirmative, some negative, some neutral—none *confirmative*. The subject is discussed in academic or poetic fashion. Sir Flinders Petrie writes on "Egyptian Conceptions of Immortality;" Dr. F. M. Cornford, LL.D., on "Greek Views;" Professor A. A. Macdonell on "Indian;" Canon E. W. Barnes on "Science and Immortality," and so on. They might be discussing the various historical views on political economy, astronomy, or agriculture. The subject is treated lecture-wise and doubtless can best be characterized by paraphrase. Maurice Hewlett is represented by an essay on "Immortality in the Poets." He concludes that poetic visions of immortality merely represent the age in which the poet rhapsodizes. Well, this book merely represents the present age of polite and learned society: what have *we* to do with Immortality, except to be able to talk interestingly or interestedly about it?

Professor R. G. Macintyre, D.D., writes on the Christian conception of immortality and in his contribution makes an admission similar to that of Professor More and Dean Inge, elsewhere mentioned. Professor Macintyre says:

> Later Christian thought and authoritative credal statements have so far departed from the New Testament idea as to make the soul inherently immortal, constituted of such metaphysical simplicity that it does not admit of dissolution.

This, he says, is a view derived from Greek philosophy and is without any foundation in the Bible itself. Perhaps from this conception that the Soul is *inherently immortal,* another generation of theologians may move on to the position of its inevitable corollaries: pre-existence and reincarnation.

Ethics and Some Modern World Problems

"The whole order of Nature evinces a progressive march toward a higher life." Thus H.P.B. nearly forty years ago, and it is with satisfaction that Theosophists must have noted the Address of Professor William McDougall the distinguished head of the chair of Psychology at Harvard, as delivered before the British Association for the Advancement of Science at Toronto. "Thirty or forty years ago," he says, "when I began to study science, considerable moral courage would have been required to insist upon the purposive nature of man."

> It was the day of Spencer and Huxley, of Clifford and Tyndal, of Lange and Weismann, of Verworm and Bain. . . . One seemed to be placed before two acutely opposed alternatives: On the one hand science and universal mechanism; on the other hand, humanism, religion, mysticism and superstition.

Now, physical science is no longer adequate to the interpretation of human life; "in psychology the mechanistic confidence of the nine-

teenth century is fading away;" "mechanistic neo-Darwinism is bankrupt before the problems of evolution." Professor McDougall's book on *Ethics and Some Modern World Problems*, just published by Putnam's, might be called an extension and application to international relations of the thesis of his Toronto address. It all serves to show that the leaven of the Theosophical Movement is working in wide and ever widening fields.

MUSIC AND MAGIC

Sir Robert Armstrong-Jones, a distinguished English physician, in a communication to the London *Times* of August 27th, writes strongly on "the curative agency of the emotion roused by music, in the restoration of diseased mental states, and how by its means hope and courage may be raised, despondency dissipated, and healthy mental action may be stimulated." He speaks of "the power of music" as employed by the Salvation Army, by "revivalists" of the Moody & Sankey type, and of the "immense effect upon conduct of melodious music." He concludes:

> I am, however, concerned with the therapeutic effects of music rather than with the psychological or the aesthetic, but the rhythmic succession of sounds in music is a part of the rhythm of Nature, for all the vital functions are periodic and rhythmic.

In an editorial article accompanying Dr. Armstrong-Jones' letter, the *Times* speaks with great discernment under the title of "Music and Health:"

> For some reason modern medicine has tended to leave music out of its list of remedies, though it stood high in the regard of all earlier generations of healers. The explanation may possibly be that its influence, subtle, mysterious, and incalculable, is a stumbling-block to the exact mind of the man of science. Of the power of this influence, however, there can be no doubt, and Sir Robert Armstrong-Jones has performed a public service in emphasizing it. . . . It is no longer the fashion, as it used to be, to relegate the emotions to a position of inferiority in relation to the intellect. On the contrary, the truth that it is by his emotions that man lives and strives and achieves is now recognized. Intellect and emotion, indeed, are not separate functions of the mind, but rather expressions of its activity. Thus great "mind tonics," such as music, exert an influence on reason as well as on feeling. They are capable of restoring harmony in the spirit and so of exerting a healing power on every member of the body.

All this is good Theosophy in relation to "healing," whether by music or otherwise, and the closing sentence quoted is a true attribution of causation and rationale. What is practiced, and has been since man was man, is in reality *magic*, and the ancient books are full of the "power of sound," of which music is one correlation. But Music, as used by Church and State, in war and in religion, has usually been employed for any but "healing purposes"—a side to

music and sound not recognized. That which harmonizes and is therefore creative and restorative, can also be equally employed for destructive and disintegrating purposes.

The Religious Imposter Abroad

Under this heading the Bombay (India) *Chronicle* of May 29 contains a long contribution on the astounding number of saints, faquirs, yogis and other "holy" men who fatten on the religious instincts of the people. Many of these are worshipped by their disciples as incarnations of the supreme spirit—God. Says the writer:

> From the very infancy of the world Religion has been employed by the unscrupulous as a cloak to conceal their wicked designs on humanity. There has been greater scope for charlatanism in religion than in any other human activity. The reason is plain. The shroud of mystery in which Religion lies veiled, and the halo of reverence with which it is surrounded, prevent the boldest among men from challenging anything which goes by this sacred name. It is as difficult to distinguish between the genuinely religious man and the imposter as it is to distinguish between a genuine and a counterfeit coin where the whole currency is debased.

India is by no means unique in the respect discussed, though perhaps, as the religious feeling is more dominant in daily life, she has a larger proportion of religious imposters. Here in America, as in Europe, the land is full of men who pose as agents and intermediaries of the Almighty and who, for a consideration of one kind and another, profess to procure and confer "spiritual gifts." *"Where the whole currency is debased,"* as the writer suggests, it is very difficult to distinguish between the genuine and the counterfeit. When it is considered that every popular "religion" is a counterfeit, for they all profess to do at wholesale what the individual impostor merely claims to do at retail, the difficulty is practically insurmountable for the average man. Hence he becomes a materialist where he escapes the clutches of the pretender in religion. Men have yet to learn to distinguish between the religious instinct or feeling in them, and the particular "religion" which preys upon their intuitive reverence. Only education in the fundamental verities will enable them to do that, and that education no "religion" will ever give them.

Is The World Growing Worse?

"Recent history and perusal of the daily page," says the *Literary Digest,* "incline not a few observers to believe that the world is growing worse, that Christianity is failing, that our civilization is 'predominantly pagan.' "

Why slander the "pagans?" If Christianity claims credit, as it always has claimed it, for our boasted "civilization," it cannot point, in savage and barbarous peoples even, let alone those of civilizations

reared on "pagan" models, to any parallel to the infamies supported, tolerated and existent on the Jewish Tables. This can be shown even from the most extreme Christian sources. Witness, for example, this from *The Herald Of Christian Liberty*, written in support of the idea that "every day in every way the world is getting better and better:"

> Seventy-five years ago many of the clergy were supporting slavery as a divine institution. Most of them were silent upon the liquor traffic or aiding it or even engaged in it. Children of six labored eleven hours a day in the mills of England, victims of cruel greed, farmed out by the guardians of the poorhouses for the purpose. Missions were opposed by the clergy or lukewarmly supported. The Church was not critical of war. There were few welfare organizations, and those that existed were weak. Prisons were hotbeds of cruelty and vice. There was no Red Cross society then. Corruption was rife in politics. Business was tricky. Everyone with a knowledge of history knows that the public conscience of today is much nearer the spirit of Christ than it was then.

If, after *eighteen centuries* of "christianity," a Church organ can write such a truthful and telling indictment of the Church and the Clergy of only seventy-five years ago, are we to infer that it is yet the Church and the Clergy which have produced such reforms as exist—or have they come about in spite of the indifference and opposition of the "christianity" represented by the sects? We, too, believe that the "public conscience is much nearer the spirit of Christ than it was then"—and much nearer than either Church and Clergy ever were. The "public conscience" slowly works ameliorations as the hold of the Church upon it weakens.

WHAT HAVE THE CHURCHES TO SAY?

Rupert Hughes, novelist and playwright, in childhood of "intense religious conviction," at thirteen a member of the Congregational Church, in youth, "an eager churchgoer," and during college life one who "prayed publicly and privately," has lost his faith in the "Bible as an inspired book," and in the Churches. In one of the popular magazines he writes on "Why I Quit Going to Church." The article is so frank that it will seem brutal to tens of thousands whose experience and feelings are the same as Mr. Hughes'. Lacking his courage and candor, millions of men have identical conclusions, but mask them under a tacit or expressed hypocritical respect. Mr. Hughes has, apparently, found nothing to replace his broken idols, so that his article is purely iconoclastic. This is really the last and worst injury inflicted by false religion on its votaries: it leaves them spiritually "abandoned wrecks," who find it difficult or impossible to renew the search for religion pure and undefiled, and who therefore are in danger of falling into the gulf of materialism. Some of Mr. Hughes remarks follow:

> I quit because I came to believe that what is preached in the churches is mainly untrue . . . I am tempted to say rudely that anybody who says he believes the Bible to be all true either lies or is ignorant of what he says. . . . The God of the Bible punishes all who do not believe, including those who never heard of Him. . . . When I left college I was in a state of collapse as a Christian. . . . I . . . read the religious history of every country. And I was unutterably dismayed to find that the worst crimes in every nation were committed in the name of religion by religious people. In every country the blackest pages were the religious pages and of all the religions savage or civilized the Christian religion had the most horrible record. . . . The churches ought either to be forced to pay taxes or allow their empty edifices to be used as schools during the week. . . . And churchmen are forever trying to get back into power. . . . Surely, surely the world has lived long enough and poured out enough blood and piled up enough corpses to make this one lesson final: that religion in power is the greatest curse of mankind.

Is Psycho-Analysis A Science?

Vanity Fair (London) for September contains an interesting article under the above caption written by J. W. N. Sullivan, Scientific Editor of the *Athenaeum*. After considering the subject from the point of view of its leading exponents and practitioners, the writer says:

> It appears that it is quite possible for a theory to be novel and exciting, to obtain a great vogue amongst intelligent and progressive people, to be derided by the conservatives, and yet to be wholly wrong.

He cites the famous "N-rays" of Dr. Blondlet, the French physicist, the discovery of which was announced in 1903, and which excited the whole scientific world. It was the explanation of everything hitherto mysterious—telepathy, mediumism and its phenomena, what not. The Lecombe prize of 50,000 francs was awarded to Dr. Blondlet by the *Academie des Sciences*, after two years of elaborate investigations and reports. Finally, Professor R. W. Wood of Baltimore went to France to study the matter and exposed it so successfully that "N-rays" have not since illuminated anybody or anything. Mr. Sullivan, after examining the conflicting theories and "interpretations" of Freud, Rivers, Adler and Wohlgemult, concludes that they all have one thing in common—"the element of suggestion," and that it is the noble art of suggestion as practiced by dozens of other exponents of dozens of other systems that is really behind the "cures" of Psycho-Analysis. Mr. Sullivan sums up:

> Psycho-analysis is more likely to be classed finally with the N-rays than classed, as its admirers suggest, with Darwin's theory of evolution. . . . There is no reason, other than the results, to believe the theories of psycho-analysis; . . . the results do not require these theories, but can be otherwise explained.

"THE PROBLEM OF ATLANTIS"

The learned Lewis Spence has renewed, reinvigorated and nourished with additional food of fact, speculation and argument the question of Atlantis in a book on the subject. Since the time of Plato the same "problem" has recurred to archaeologists, philologists, historians, scientists and mystics. Little by little facts are gathered and related which point to civilizations long anterior to our traditional period assigned to man and men, but in the main nothing new has been, or in the nature of things can be, established. Donnelly covered the subject a generation ago. For the Theosophist, who is familiar with the statements in the *Secret Doctrine* and *Isis Unveiled,* the matter is clear, philosophically, logically and evidentially, so that the recrudescence of such efforts as Donnelly's is merely a case of much ado about nothing. The scientific guessing over Atlantis and Lemuria is cousin german to the speculations as to whether there may be, possibly, other worlds with life on them, other man-bearing planets. The only thing the modern man, more especially the modern scientific man, can not perceive is the truth that goes with any "fact." The word axiom has no meaning in their bright lexicon, because it leaves no room for "hypotheses." Mr. Spence's book is an excellent Braille for the intuitively blind. It gives them facts and surmises a plenty, while still leaving Atlantis as much a "Problem" as ever. After the perusal one can still say "I believe," and another say "I do not believe," and both move undisturbed in the same mental circles.

BIOLOGY AND RELIGION

The London *Times* of August 29 reports an address of Professor J. S. Haldane delivered before the Conference of Modern Churchmen at Oxford, England, remarkable both for its substance and for the fact that it was given by invitation of orthodox christian clergymen. Professor Haldane said that—

> he was not a Churchman. Biology conflicted with certain details of theological dogma, but the real basis of religion lay within our own conscious experience. There was nothing to come between biological science and real religion.
>
> We were children of a materializing age, and looked for a soul consisting of a thinly veiled imitation of matter and for a similarly constituted God. Such entities could never be found. God was in us, with us, and everywhere around, as Jesus taught. We must learn also that the voice of God was not a voice threatening us from outside with material punishments or coaxing us with hopes of material reward, but a voice which, when we heard it, transformed our most hidden motives and thoughts. If it was true that the reality of the universe was spiritual it was no less true that we were constantly struggling with illusion and imperfection, and it was only in that struggle that spiritual reality manifested itself to us. We could not separate faith from works. The motive of science had always been the discovery of what in one way or another would be of use. Scientific investigation was

just part of the struggle in which spiritual reality manifested itself, and the realization of this brought science, particularly pure science, very near to religion. It was only when science became dogmatic that it assumed an attitude which seemed to deny the existence of spiritual reality.

The progress of science was just as much strewn with the remnants of discarded theories as was the progress of philosophy, but, in spite of this, continuity of development was evident in the histories of both these subjects. Surely it must be the same with theology. Addressing for the first time an audience mainly clerical he wished to add his voice to those of others who were engaged in struggling with the shackles of theological dogmatism. There were very many who, like himself, were kept away from existing churches by dogmas which they could not honestly countenance. If he thought that his country could get on without churches he would not care what was taught in them. But he did not think so. We needed to be constantly reminded of that spiritual reality which manifested itself in willing service of every kind and without the perception of which our country would relapse into social as well as intellectual chaos. The churches could not afford to be hampered by unintelligible beliefs which were mainly accretions. Religion itself stood on ground which could not be assailed, and had no use for ricketty defences.

Our Sisters in India

Christian missionaries and casual travelers have often misrepresented the conditions of life and the social outlook of the people of India. Perhaps on no topic has there been such exaggerated and distorted information as on that of the status of the women of India. Westerners are so apt to look at Asiatic conditions, habits, and outlooks from their own set notions that whatever is different from their own is regarded, not as different, but as wrong. The conditions of the zenana, of women under the purdah system, horrify the westerner. Much abuse has been showered and ridicule heaped upon the veil which women take in some parts of India. It has not occurred to the Westerner to ask what the woman who herself makes use of the veil has to say. The report of "India's Day" at Wembley, published in the London *Times* for July 26th, says some prominent Indian women took part. Lady Ali Imam, a Muslim, spoke on the home life of Indian women from the standpoint of one who had been in the seclusion of the zenana until her marriage five years ago. She said that—

> While the experience of freedom from seclusion had been an exceedingly agreeable one, she recognized that zenana life had many advantages. It was a complete mistake to think that the zenana walls held captives labouring under masculine authority. Woman in Indian homes was held in great deference and respect. The Indian woman had attained her present position in the social order no less by her intelligence than by her spirituality. Progress in social matters was to be welcomed so long as it was not destructive of the old and inherited wealth of that true culture of which woman was still the custodian in the Indian homes.

MEDICAL SCIENCE OF OLD

The Government of the Madras Presidency in India has published a volume which is the official report on the two indigenous systems of medicine still practised in Hindustan. One called Ayurveda is derived from ancient Hindu sources; the other known as Yunani is Muslim in origin and tradition, and its roots are reported to be hidden in Arabian soil. For many years the European medicos laughed at and even opposed these systems; and some western-educated men were "scientific" enough to discard and adversely criticize the knowledge of their own forefathers. The "ignorant and superstitious" villager, however, showed preference for the indigenous systems. The Indian renaissance of the last few years has caused a change of heart and now the official report says that "from the standpoint of science, the Indian systems are logical and scientific, self-sufficient, efficient and economical, except in the surgical line." Thus the knowledge of the ancients is once again justified.

OLIVE SCHREINER

A biography written by her husband has renewed discussion of this strange woman who met and battled with the religion and the social order of forty years ago; even as on a greater scale did the Founders of the Theosophical Movement, between whom and her —what the connection—how far known to her—who can say? Her books, especially "Dreams," should be read by every Theosophist. Whether or no she ever heard of Theosophy, she understood *it* as well as many a professed Theosophist. For example:—

> If you ask me what is my religion, it is hard for me to answer, because we human beings have not framed speech for the purpose of expressing such thoughts—but if I must put it into words I would say: the Universe is One, and It Lives; or if you would put it into older phraseology, I would say: *there is NOTHING but God.*
>
> You ask me, do I believe in Immortality? I cannot conceive of either birth or death, or anything but simple changes in the endless existence; how can I then believe or disbelieve in Immortality in the ordinary sense?

Without doubt Olive Schreiner was one of those Companions, whose help, as Mr. Judge says, is needed in the world. What karmic impediment cut her off from closer contact, and held her words half-uttered—who knows? With strange insight a commentator says:

> She was a visitant and a messenger of the Gods. Our ways of life astonished and almost deranged her. It is difficult to say whether she found the spiritual conditions here too hard for her task, and gave it up in a kind of despair after she had accomplished her prelude, or whether she was cramped by physical infirmity and with her message striving to break free through every hour, carried it to the grave unsaid. Something she gave to the world in her few brief exquisite allegories, and in her one long novel; and she gave to the world the rare spectacle of a soul disinterested and

passionately devoted to the cause of the weak. . . . She was a lover, a fighter, an immense force, a great artist.

A Success and A Failure

In a single issue the *Scientific American* records its tentative success in finding real mediumistic phenomena, and its failure to find any reality in the Abrams methods.

As readers may have noted, in regard to psychic phenomena, we have steadfastly maintained their reality while venturing no prediction as to the success of this Committee in finding that reality. The doubt as to whether the time is ripe, however, seems to be settled, putatively; for in the person of one "Margery," too highly placed to be publicly named, something has been unearthed, the full significance of which has probably not yet dawned upon the investigators. The Committee has not expressed an official opinion, but it is reasonably safe to predict that psychic phenomena are entering upon a new era—and the *Scientific American* upon trials as yet unsuspected by it. Ere long it may find itself disillusioned as to the "openness" of the scientific mind in discovering what Theosophists knew so long ago: that neither scientist nor layman will, evidence nothwithstanding, accept as fact anything running counter to his theories. The journal may find itself in a fight somewhat like that of Charles Darwin; and as it uncovers the peculiar nature of the forces behind, will find fewer friends among spiritualists than even among scientists.

The Abrams Debacle

The *Scientific American* has rendered against the Abrams electronic methods a sweeping condemnation as "the greatest single piece of organized quackery in the history of medicine." This verdict is in itself not altogether fair; for it throws a cloud over a certain substratum of *psychic* fact in the methods, and besmirches a number of reputations—among them that of Abrams. As a matter of fact, this and the psychic investigation carried on by the *Scientific American* should have been under the same Committee; *the phenomena are of the same order.* We diffidently present this suggestion to the said journal! Something of our opinion on these matters may be had by reference to this Department for January, 1924, and to comment on the Steinach operation in the same for March. We many months ago expressed to electronic enthusiasts the belief that the "electrons" were of the same order as Keely's "dynaspheric" force—a *psychic* power, obscure, intractable, uncontrollable by its user, a constant temptation to the use of fraudulent crutches; probably destined, like its predecessor, to bring honest but injudicious men into trouble. It is a striking matter of Karmic action that the *Scientific American* itself also gave the deathblow to Keely and his "force."

THE POWER OF SUGGESTION

The *Scientific American* comments on the many "fake" medical cures which have seen light in the past, always arousing enthusiastic testimonials, and notes the many puzzles confronting orthodox medicine—diseases which vanish spontaneously, diseases giving anomalous response to treatment, etc., all for no apparent reason. This in itself should be a hint of the reality behind—the complicated nexus of ancient causes emerging under karmic law, thrown still further into confusion by the powers of present mental action—*and faith.*

Indeed were it possible for the orthodox physiologist to throw off for a moment the encrusted psychological crudities arising from a materialistic attitude, and *study* Wm. Q. Judge's *Aphorisms on Karma,* he would learn more in a few hours than all science will learn within years from now. The erraticities mentioned rise from the precipitation of mental deposits generated in this or other lives, after opposing or inhibiting causes previously set up have been drained out. It is that same power of mental generation which gives force to these "cures," and in so doing sows the seeds of future diseases, mental, moral, and physical.

THE POT AND THE KETTLE

What is the practical or moral difference between the "placebo" of the orthodox physician and the flummery of the unorthodox quack? Why do attempts at rational correlation of the ultimate results of vaccination, vivisection, etc., sometimes give such anomalous results that honest and rational men find themselves calling one another liars with the greatest of relish? Why does a method of treatment which destroys one man or group, save another—in seeming? There is indeed much more in the power of ideas—*incarnate or discarnate*—than is dreamed of in scientific philosophy.